326 412 or bamboo, iron-bound or tightly whipped to prevent splitting. In the form of a shorter dahwé, with or without a point, it is used as an all-round implement in house-building. With this bamboos are hewn, split open and slit into widths, boards of bamboo or planks are chopped for floor-boards and timbers are hewn for posts. The short, broad-ended *dahmas* are used for heavy chopping and were the general choppers for meat and firewood in our kitchens. The dahma is a stout iron blade faced with steel. Lighter paring knives called *damauks* are also produced. Thus a Burman in a village normally carries a dah of some sort tucked into his waist as he sallies forth perhaps to find some firewood, house-building material or an enemy. The Shan people also had long murderous-looking dagger knives called *damyaungs*.

The iron-workers of Magwe sent us scissors which my mother preferred to stainless steel ones because they could be oiled and sharpened throughout a lifetime, and because they had inscribed on one blade her name and on the other "Health and wealth to you". We got our betel-nut crackers from there also; these had a blade on one arm, to cut as well as crack.

276 418 511 Our house, like every Burmese house, kept a betel box always ready for visitors. The box had a top tray with little cups or boxes for the chopped areca nut, orange peel, spice seeds and lime, and a bottom compartment for fresh betel leaves of the betel vine (*piper betle*). A deep cover fitted the whole box. Grown-ups smeared lime on a leaf, wrapped nuts and spices in it and chewed it, spitting out the red juice which is too strong to be swallowed. Betel has an astringent action in the mouth and by promoting the flow of salivary juices it aids digestion. Our betel boxes were of richly carved silver, with embossed designs of elephants, princes riding on horses in the forest, heavenly male and female spirits, all looking very alive. Silver carving is one of our show industries; the silversmiths at Mandalay and Moulmein produce handsome bowls, boxes, dagger handles and various other objects bought by foreigners. Burmese people do not have the custom of buying *objets d'arts* for their houses, but the articles of daily use which they like to have of good quality and pleasing designs are the real inspiration of these traditional crafts of Burma. The silver used ranges from rupee fineness up to the pure metal called *baw*. We had silver bowls, *ngway-balas*, of all sizes, smaller ones for drinking, bigger for pouring the bath-water, and enormous ones about twelve inches across for holding gifts to the monks on festival days. Sometimes my mother used these to hold *taik-pan*, the flowers of the honolulu creeper, for the drawing room, but she always preferred a religious use for such noble and valuable objects. I liked all these bowls very much; they had good proportions, round the rim and base was a border of formal scroll

326 412 531 511 [353]

592 sent to stay with us at various times and were sent to schools which taught English, but nothing would persuade them to take any interest in studies. My cousin Nyein Maung, whom I liked very much, could never bear to keep a shirt on, which was why he was always to be found with only a longyi tucked around his loins playing chinlon or helping boatmen with their canoes, when he should have been sitting fully clothed in a class-room.

[601] My young Uncle Pyant, whom we called U-Ngè, small Uncle, had 693 passed his B.A. and his law degree, and returned to Ye in preference to 177 a more modern life in a larger town. He walled off one doorway's space .64 from the main room of the house and filled it with bookcases, a big desk and chairs for visitors. Outside this room my Uncle Pyant put up a sign saying: "*A-htet tan shaynay gyi*: Advocate and Higher Grade Pleader," and within a very short time became the lawyer of the whole village; but so great was his attachment to this consultation-living-room, which had nothing in common with the rest of Ye, that he relinquished all cases whose developing complexities led client and lawyer to a higher court in Moulmein.

592 Grandmother had gardens about ten miles up the creek from Ye.
244 These contained coconuts, durians and areca nuts grown over about
• 276 fifty acres for commercial disposal. Around the bungalow in the centre
427 of the garden there grew mangosteen, rambutan, pomeloes and pineapples for eating on a large-scale, clumps of bamboos, a coffee tree, tobacco plants, capsicum, lime and citron trees, lemon grass, and vegetables of all kinds to serve the needs of the bungalow and the household in town. My aunts with one young male relative took turns to live at the garden and help the family that was hired to look after it permanently. It was a dangerous life in these plantations as dacoities were very frequent.
[501] The produce was taken down to Ye in a succession of graceful narrow boats shaped out of single tree trunks. The durians and coconuts were
[447] sold straight away to traders who travelled between Moulmein and Ye for this purpose. The areca nuts were first dried on a bamboo attic made by an extension of the platform upper storey of the house until it met the back slope of the roof. When they were dried the whole family gathered around in the back kitchen and removed the husks with blunted nutcrackers, leaving the smooth nut to be sold.

244 With the rice from the paddy-land on the opposite bank, fruits,
262 vegetables and spices from the garden, rolling their cheroots with a mix-
226 ture containing tobacco in leaves shed by the areca trees in the garden,
438 and grinding their own coffee berries, my aunts and grandmother only
276 needed to buy a little fish and meat for their daily consumption. This they could not provide themselves owing to the Buddhist law against

say for I.C.S., with a marked emphasis on the last word which is pronounced with a glottal stop, and thus pronounced means "cracked". After listening to a conversation in English she would seize on what she heard most often, "You know" and "I know". "*You no, I no, hnit-yauk no, tha-hko ma-la-naing*," she would say, punning on the word "know", which in Burmese means to wake up. "You wake, I wake, two awake—the thieves cannot come."

Kyi-Kyi lived an independent life; she had inherited a share of the house, among other things, and she lived there on what was due to her from the management of our property. Between her and one servant maid, the old house was kept spotless. A meal was cooked every day for the monastery, and Kyi-Kyi was on very amiable social terms with the monks and the nuns who lived close by. Everyone in Thaton knew her, the young men admired her for her lively wit and the women called her a harridan for it. Between visiting us and business and religious good works and scolding everyone, my Kyi-Kyi spent a busy life.

She was so different from my mother. My mother never smoked or chewed betel, but when Kyi-Kyi came we were treated to watching her roll her cheroots. She had the *hsay*, mixture, in a bowl. It was a compound of chopped tobacco leaves, the stem and pith of the *ohn-nè* (coconut flower), and jaggery or sugar. It was a sticky mixture. The wrapping leaves—the leaves of a tree called the *thanat*—were in a cream cracker biscuit tin. In a small cane sieve-tray she had a number of old *a-si-hkans*, stubs of solid ends, about 1½ to 2 inches long; and on a piece of paper was some boiled rice for sticking. She rolled the mixture in the leaf, tucked the edges of the narrower end neatly in and stuck

•216 them down. She stopped the hole with one of the a-si-hkans and stuck the leaf over it. This provided a firm grip for the mouth, and the other a-si-hkan could be used again and again. What we loved best about this was that my aunt never used matches but, even when we were little children, she would hand us a cheroot with which we ran to the kitchen. There the cook would pull out a piece of firewood and hold the gigantic flaming match while we puffed the cheroot alight and brought it back to my aunt.

302 177. 30 Kyi-Kyi's daily toilet was another thing we loved to watch, and even when I was grown up I never ceased to admire its simple thoroughness. She has never altered it since she was a young girl forty-five years ago, neither conceding to newer fashions nor omitting any of the vanities as she grew from girlhood into middle-age. She came out of her bath with her longyi *yin-sha* that is, drawn up above her bosom. She then put thanakha on face, neck and shoulders; face powder she condemned as having lead in it, but baby's talcum powder she sprayed on her palms, rubbed them together and patted into her face as the thanakha was drying. Then she moistened a brush the size of a baby toothbrush, and rubbed the thanakha off her eyebrows and lashes and traced her hairline in an exaggerated rectangle to produce what was considered a noble and beautiful forehead, a *mahanahpu*. By this time the thanakha and powder were dry, and uneven patches were rubbed off with a dry brush. Then she opened a little jar—always an empty Tiger Balm bottle—in which was a mixture of oil and blacking. She dipped a special brush into this and drew her eyebrows and the rectangular hairline. She cleaned her lips and ear-studs with water, and then put sandalwood or other ground bark on her arms and legs. Her hair had been dressed before she had her bath, in a *sadone*. This is the coil of hair built up in a cylindrical form around a framework of combs and hairpains, helped out by false tresses. It is the universal hair style for all women after they pass the age of about seventeen, and ladies like my aunt never go anywhere unless their hair is formally dressed in this way.

In modern times, however, the younger women have not only streamlined the sadone, making it thinner and taller, but they have shelved it as a full-dress style, to be worn only on special occasions, while every day they go about with the hair drawn straight back and twisted over a comb at the back of the head. Although the sadone is worn by both older and younger ladies, differentiating touches are carried out. Young unmarried girls fix a *sameik* on the right side of the sadone. This is a short tress, the head of which is anchored hidden inside the cylinder, but which comes over the top and leaves its free end to dangle coquettishly at the side. The modern girls exaggerate the coquetry of

suffered from the accumulated toxic effects. Kyi-Kyi also spent days 262
in extracting the red oil from the heads of about fifty crayfish or big prawns. This red stuff gives the flavouring to prawns and we therefore find prawn curries tasteless where the cooks discard the oil with the teeth and other excretions from the heads. Kyi-Kyi filled jars with the rich oil and we kept it through weeks, mixing it with rice and salt. Or she bought about two hundred sparrows at one go and stripped and cooked them unaided. It does not sound sporting to eat sparrows, but the meat of other bigger and more "game" birds is too strong for us. Sparrows when fried crisp are edible to the last shred of bone, little round head and all. It was one of our favourite foods during visits to Thaton, until [157]
after my littlest sister got measles and had her head shaved according to custom; when she went about looking so pathetically like the naked birds in the dish that none of us, from my father downwards, could bear to eat a sparrow for a long time afterwards.

All the dishes mentioned above are eaten with rice at the two main meals of the day, but there are also noodle dishes, both wheat and rice noodles, coconut-flavoured dishes and others which are eaten at luncheon parties or at mass gatherings of town and village people. At all social functions, also, there is an accompaniment to the cheroots and the betel box [276].
in the form of pickled tea-leaf and shredded pickled ginger served in small lacquer trays with nuts, sesamum, prawn powder, fried coconut and garlic. These are all foods eaten at regular times of the day, and as such can be called *sa-sa-ya* foods. But we have not yet ventured into the realm of sweet things, for after a meal only fruit is eaten. All sweet dishes are kept to be eaten *between* meals, and as such are called *tha-yay-sa*, food for the saliva, and only incidentally for nourishment.

Tha-yay-sa usually means something sweet because there are so many sweet ones, but what does produce more saliva than any other are the sour ones. A favourite Burmese afternoon pastime is the eating of sour and green fruit with ngapi and chilly, in order to offset the drowsiness of the heat. Green mangoes, marians, chep-paung-thi, *yay-ngan-thi*, gwe-thi, *thit-to-thi* range through all degrees of sourness till you come to *tan-kyin-thi*, shiver-sour-fruit, so sour that you shiver when you bite it. On rainy afternoons we felt too chilly to eat these and nibbled at things with a nutty flavour. Roots, tubers, seeds and nuts are eaten dipped in raw sesamum oil and salt—the roots of the palmyra, and of a bean (*pè-myit*), arrowroot and sweet potatoes, chestnuts and the boiled seeds of the jack tree. But when we come to the real sweetmeats, what richness, what variety is there! As exiles of the Japanese War, we collect in parties to eat uninteresting and foreign foods, but after the meal we gather round and add flavour to the whole evening as we list all the

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

304 885 places such as the tender inside parts of the thigh and at the joints of the knee, it needs more stoicism than most youths can command, to endure it without relieving the mind in speech. Therefore it is common to put the boy under the influence of opium while it is being done, though some parents will not allow this, for cases have occurred where the youth has died of an over-dose. For the same reason it is very seldom that more than three or four figures are done at a time. The part swells up a good deal, and there is danger of fever; besides that a few days afterwards the itchiness which supervenes is almost as intolerable as the first tattooing, while if the skin is broken by scratching there is not only a nasty sore, but the figure is spoilt. You not uncommonly hear of cases where the whole surface was finished at one sitting, but you only hear of them because it is unusual, and because the youth is proud of it.

[276]

304 531 The instrument used is a pricker about two feet long, weighted at the top with a brass figure, sometimes plain, but in the case of good sayās, always carved more or less elaborately in the figure of a bird, a nat, or a bilu. The yat, or style part, is solid, with a round, sharp point, split up into four by long slits at right angles to each other, which serve to hold the colouring matter. This style is about four inches long and fits into a hollow pipe, which again joins it to the weighted end. Thus the length required for free work is gained without too great weight, except where it is wanted. The tattooer catches the pricker with his right hand, and guides the point with a rest formed by the forefinger and thumb of his left, the hand resting firmly on the person's body. The dye used is lampblack, the best being that obtained by the burning of sessamum oil, and this is mixed with water as it is wanted. Good sayās always sketch the outline of the figure roughly on the skin with an ordinary camel's-hair brush, and then the pattern is executed with a series of punctures close together, forming what afterwards fades into a rough line. Skilful men are very quick at it. I have had fifteen figures done in little over half an hour. But then Sayā Chein is a celebrated man.

The figures tattooed are those of all kinds of animals, tigers, cats, monkeys, and elephants being the commonest,

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

strongly-flavoured nga-pi, without which no Burman would consider his meal complete. Sometimes the big, fierce-stinging kā-gyin, a species of red ant, is used along with this fish paste, sometimes it is fried in oil by itself. As may be imagined, they have an acid and decidedly pungent flavour about them. Roasted turtle's and iguana's eggs, dried fish, and fried ginger are gourmand's adjuncts. There is a particular objection to the smell of cookery, and when anything is fried in oil, or prepared so as to produce a strong savour, it is always done to leeward of the house, and where the fumes may not reach any other dwelling. Such smells are believed to be very productive of fever. Nothing is ever drunk at meals, but each one, when he has finished, goes to the earthenware jar full of water which stands in a corner of the verandah, and rinses out his mouth. It is a lamentable fact that many Burmans in the low country now drink beer and spirits, but this is never done at meals nor in the house, where, indeed, the wife would not allow it. It is deplorable, because it is drinking for the sake of drinking, and is never done in moderation. The tippling Burman goes to the "toddy-shop" for his liquor, and he does not know when to stop. Brandy of the fiery description known to the British soldier as "fixed bayonets," or "chain-shot," is often drunk, but the usual tipple is "Old Tom." A particularly heady mixture of this with cheap beer is affected by confirmed topers. It is contrary to the national religion, and it does not suit the national temperament.

After meals every one smokes—men, women, and children. Facetious people have declared that Burman babies blow a cloud while they are still at the breast. This is inaccurate. They never indulge till they are able to walk without needing the assistance of their hands, but their mothers give them whiffs long before that. The ordinary Burman cheroot is very mild and has really very little tobacco in it. The full-flavoured article to be seen occasionally in London shops is manufactured entirely for English residents. The se paw-leip, the cigar for home consumption, commonly known as the green cheroot, is very large, from six to eight inches long and about an inch in diameter at one end, tapering to slightly less at the other.

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

276 ●

It rounds a girl's mouth a good deal when she puts it in. In the manufacture of it chopped tobacco leaves and pieces of the stem of the tobacco plant and the pith of the oh'nè, a species of Euphorbia, are the chief ingredients. Very often these are boiled with palm-sugar and allowed to dry before making up. The cover is made of the leaf of the teak-tree, or of a tree called the thanat, the ends being tucked in at the point. A piece of red raw silk fastens it at the end put in the mouth, and some broader pieces of pith are put there to give it stiffness to the lips. The finer kinds, such as were only used in Upper Burma in the palace, are rolled up in the thin white inner coating of the bark of the betel-tree. The cheroot has an ash like a cinder, and usually burns holes in the clothes of an Englishman the first time he tries it. Laid down thoughtlessly on an oily mat, it is a fruitful cause of fires. All Burman ladies are adepts at rolling cheroots, and a dozen or two of them form a common present to favoured swains.

[565]

[562]

Chewing betel is sometimes carried on simultaneously with smoking, but most people prefer to economise enjoyment, and only chew in the interval between smokes. Chewing is hardly an exact expression, and the use of it frequently leads the experimenting Briton into the unpleasant predicament of having all the interstices between his teeth choked up with little fragments of the nut, which, with their indescribable aromatic flavour, stimulate the flow of saliva for hours afterwards. The Burman splits his nut in half, smears a little slaked lime, usually white, but sometimes tinted pink or salmon coloured, on the betel vine leaf, puts in a little morsel of cutch and tobacco, and then rolls it up and stows away the quid in the side of his mouth, occasionally *squeezing* it a little between his teeth. It is as well to be very cautious with the lime and cutch (the juice of the *Acacia catechu*) the first time you make a trial. The latter especially is very astringent. One variety of the nut, called the Taunggu betel, has effects very much resembling intoxication. Chewing kôn-thi is an unlovely practice. The Burman has none of the delicacy with regard to a spittoon which characterises the American, and these articles require to be of a very considerable size. The monks are perhaps

[415]

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

the monks are perhaps

276 792 the most persistent chewers of the good betel. Smoking is prohibited, but nothing is said against betel, and it is considered a great stimulator of the meditative faculties. The lime used very speedily corrodes and destroys the teeth, and then the old póngyi has to make the scholars crush up the nuts so that they may not hurt his toothless gums. It is a common belief that no one can speak Burmese well till he chews betel. Demosthenes is said to have put pebbles in his mouth when he was practising oratory.

517 515 302 Alternate smoking, chewing, and conversation serve to pass the day, and after dinner, when the sun goes down, our villager has a bath down by the well to freshen him up. The water is drawn up in a bucket and simply poured over the body. Soap is never used, and particular care is taken not to wet the hair. The head washing is a special ceremony, to be gone through only occasionally, and then with circumspection. Dandies, as a rule, put a solution of rice and water on their hair every day to make it grow long, and cocoanut oil is also very generally used. Both sexes are proud of the length of their hair, and it is not uncommon to see it reaching below the knee and down to the ankles. The men wear it in a yaung or knot on the top of the head, while the sadôn of the women is at the back of the head. Both men and women are in the habit of adding to its size by interweaving false tresses, which are easily got, seeing that everybody has black hair, and that some young member of the family is constantly getting his locks cut off on his entry into the monastery. There is no more sense of shame in using false hair than there is in improving the appearance by wearing fine clothes. At his bath it is usual for a pious [151] person to repeat a Pali charm over the first bucket of water, which is then slowly poured over the body. The object of this is to guard against sickness.

517 514 291 After bathing, the Burman, if he is young, usually puts on his fine clothes, for except in the rainy season there is sure to be a dramatic performance, or a yein dance by the village lads and lasses, or an entertainment of some kind going on at some house in the village. The dress is very simple and picturesque. The paso is a long silk cloth, fifteen cubits long and about two and a half wide. It is

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

every household in the town is occupied in the trade, is there any attempt at regular planting of nurseries. Nevertheless it is plentiful enough, and affords a magnificent spectacle when it is in flower—a huge forest tree covered so thickly with creamy-white blossoms that the leaves cannot be seen. The flowers have a fragrant scent not unlike that of apples, and the needy and practical Burman often makes a very acceptable curry of the buds. In full-grown trees the average height to the first branch is thirty feet, and the ordinary girth six feet from the ground is nine feet. Charcoal-burners have a predilection for the wood, which would not meet with approval in Japan; and it is much used for anchors and tool-helves, being very close and fine-grained. It is too heavy to float when green, but dried it is not particularly weighty. The sap may be collected at all times, except when the fruit is on the trees, from Pyatho to Tabaung—the first three months of the English year. Then it is thin and does not produce such a brilliant polish. The mode of collection is simple enough. Incisions are made in the stem, and the sap trickles into bamboos placed to catch it. When it is to be kept any time there must be a depth of two or three inches of water on the top, otherwise it would dry up and become solid. The water, however, does not improve it. The best varnish, called thi'si ayaungtin, is that which has been just drawn from the tree; the second quality contains twenty-five per cent of water, the inferior as much as fifty.

The articles lacquered are chiefly drinking-cups and betel-boxes, the latter consisting of a cylindrical inner case, in which are fitted two or three trays for holding the lime, betel-vine leaves, cutch, nuts, and other ingredients for betel-chewing, the whole covered by an outer lid reaching to the bottom of the inner case. Ordinary kôn-it, betel-boxes, are three or four inches high and two and a half to three in diameter. Articles of the same shape are made of all sizes up to a couple of feet or more in height, these last being used for holding clothes and women's working materials. The bi-it, ladies' toilet-boxes, are often the most delicate and carefully worked. The actresses always carry splendid specimens about with them to contain their combs, oil, scent,

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

644 time, and chews betel simultaneously, making up the morsel himself very often. Many of those in the hall smoke also, but the operation cannot be conducted with any great degree of comfort when your nose is close to the nether [276] extremity of the spine of the man in front of you. In former days pipes were often smoked, but the bowls were always thrust through holes in the floor made for the purpose.

000 Thibaw's apparent affability at these public audiences counteracts the effect of any other habits he may have, not so favourably viewed by Buddhists, and there are, perhaps, not a few of his subjects with whom he is possibly more popular than any king of Burma has been since the days of Alaungpaya the founder of the dynasty. His faults are thought to be those of his ministers and advisers. His easy-going indolence is the end of the desire of all his race. But it is not likely that his reign will be long. There is too much scheming and plotting going on in Mandalay just now for that. If Thibaw dies a sovereign he will be lucky. In the meantime the king rises and disappears behind the purple curtain. The durbar disperses immediately. The worshippers return home rejoicing and damn the king's enemies.

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

871
875
561
304
[346
871]
[577
531]

next to a parent, with a life-long devotion.

Before or after the monastic novitiate, it is the custom for the Burman lads to have themselves tattooed from the waist to the knee (No. 152). Not to submit to this ordeal is to incur the reproach of cowardice. The tattooing is an intricate pattern of animals and tracery. Owing to the extent of surface involved, the process is most painful. It occupies days or weeks, according to the fortitude of the subject, who is drugged with opium for the occasion. The instrument has a handle weighted at the butt, and a long point of bronze, split like a ruling-pen. It is worked with great rapidity. The pigment is a kind of lamp-black of the consistence of ink. It shows bluish black through the brown skin. When a Burman tucks up his loin-cloth, as he always does for work or exercise (*kaddung-chaik*), he looks as if he had black knee-breeches. As plain as the contrast is to the eye, ordinary photographic plates fail to render it. In No. 153 it appears fully. On other parts of the body the men frequently have horoscopes and cabalistic diagrams tattooed with vermilion (*se-ut*, No. 162) for luck and bravado. The Shan practice of letting in gold and silver discs the size of two-penny pieces—beneath the skin—is sometimes imitated by Burmans as a charm against sword-cuts and bullets (*dâbyi*; *thenabbyi*). The Arakanese, who repudiate the custom of *thgwin*, ascribe it to a Burman King, who endeavoured to disguise his leprosy in this way.

27. VILLAGE LAY SCHOOL.

[276] ●
304
413
751
304
[609
101]
524

28. KITE-FLYING.

25; Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

792
735
[346]

[415]

49. FOREST KYAUNG.

ates the incumbent, regularly undertakes the support of the *pôndyî*, and frequently of his sojourner *yahân* as well. The food, which is the best of its kind, is brought every morning by the daughters and young children of the supporter, or, in the case of joint support, by children of the leading families in turn. An ornamented vessel is used, having a tall finial to the cover (*ôt*). The supplies are received by the lay scholars

792 or the novices, and by them served to the *yahân*. The principal meal is taken shortly before noon, for no food may be eaten after that hour till the
264 following sunrise. Water may be drunk and betel chewed at any time.
273 Tobacco-smoking is discountenanced, especially in Burma Proper, where the religious views are strictest. Burma furnishes the standard both for scholarship
● 276 and practice, and trains most of the incumbents of the monasteries of Pegu.
101 Scholars and novices may prepare food at the monastery from raw supplies. These the *yahân* may not even handle. Hired labour (*kappiya dayaka*) may

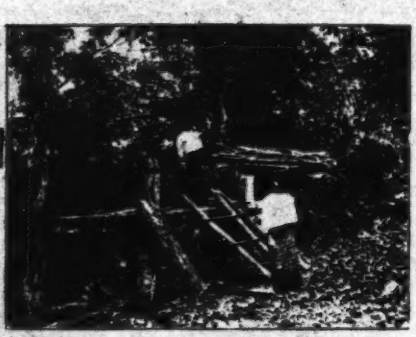
[404] be attached to the monastery by the supporter for the preparation of food
792 and other services. In some cases
735 lands have been dedicated for the maintenance of monasteries and temples. But the *yahân* have no concern with their administration. Supplies of raiment, chattels and food are dedicated to the use of the recluses

[346] when the distinction of their presence is solicited, especially at *shinlaung* fêtes and funerals. The annual provision of raiment (*kathîn thingân*)

[796] is made between the months of *Thadingyut* and *Tasaungmôn*. The offerings of necessaries are supplemented by accessories of every sort —books and writing materials, mats,

50. VILLAGE KYAUNG.

25; Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4



140. FETCHING IN FUEL.

In the villages the passing traveller is invited to join in the meal. Everyone in turn ladles gravy from the bowl on the rice in front of him and mixes and eats it with his fingers. Before and after eating, mouth and fingers are rinsed. After the meal a drink of water is taken. Fruit is eaten after meals and at odd times. The importation of delf crockery and enamelled ware has been going on for a long time.

Betel (*kun*) is taken at all times except at meals, and tobacco is smoked by men, women, and children (No. 21). The betel-box plays the same part in Burman sociality as the snuff-box still does in parts of Europe. The chew of betel is made up of the fresh leaf of the betel-vine (*kun-yuèt*, No. 409) smeared with moist slaked lime (*tôn*) and folded over slices of the nut of the areca or betel palm. Dried tobacco-leaf, cutch and spices—cinnamon and cloves—are frequently added. "A betel-chewing" is a common phrase for about a quarter of an hour. Old people who have lost their teeth pound up the betel in a small brass mortar (*kun-dyeik*) for chewing. The spittoon (*tuć-gan*) is indispensable.

The native tea is prepared by hill-tribes of the North. It is either in dry balls the size of a fist (*zin-chî*) or loose (*leppètchauk*), or is pickled (*leppèkkan*). The dry tea is infused in the Chinese fashion (*leppèyye*, No. 146).

When the platters have been rinsed after the evening meal and the tables put by—*sabwè-hmauk*—which gives the name to the hour, the day's work is over and the young women smarten themselves up to receive their *beaux*. The chief toilet-requisite is the face-powder (*thanakhâ*)—the cream-coloured bark

141. GETTING FIRE BY THE NATIVE METHOD.

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

290. PAREIKAYA DEALER.

weather sale-booths (*tawzat*), for trade with the hill-people, at central points as far from the towns as canoes can navigate the stream. They sell dried fish and *ngapi*, salt, oil, pease, sugar, spices and tobacco, pottery and crockery, plain and coloured yarns, needles, thread, cloth of every sort, elastic belts, under-vests, matches, tapers and soap, kerosene oil, pencils, pens, ink and paper, playing-cards, beads, spectacles, mirrors and fancy articles from Europe, besides biscuits, sardines, and condensed milk. All these wares are sold in the larger villages as well. Sale-booths are set up at every festival, chiefly for refreshments. But there is nothing corresponding to the fairs of India and the West.

Both men and women smoke tobacco. Children begin at four or five (No. 21). The Burman cheroot (*sekeik*) is a roll five to eight inches long and an inch thick, consisting of chopped tobacco-leaf and the pith of the tobacco stem, with a wrapper made of the inner skin of the spathe of the betel palm, or the spathe of maize, or else the leaves of *pauk*, *thanát* or *bambaw*, which are smoothed on a hot stone. The Burman exquisite toys with this cheroot much as the Japanese does with the fan. The fan is not affected by men or women in Burma. Good cheroots are also rolled of plain tobacco-leaf, in the Indian way; they are very strong. Unlike the Shans, Karéns and Chinese, with their pipes, and the natives of India with their hookah, the Burman sticks to the cheroot. Tobacco is grown on the silt banks left dry by the rivers (Nos. 191, 264); but the bulk is imported from the South of India. A delicate "birds-eye" tobacco is prepared by the Karéns and Shans on the North-East; it is shredded green, and does not keep well. At intervals on the main lines of

291. BAZAR SCENE, BURMA PROPER.